

**TRANSLATION OF:**  
**BRIEF TREATISE ABOUT RULINGS OF FASTING**

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NOTE:

- The translation of Quranic verses and Prophetic Hadiths is the interpretation of the meaning.
- Suggested sites for English translation of Noble Quran:

[The Noble Qur'an Encyclopedia \(guranenc.com\)](http://guranenc.com)

[The Noble Qur'ān \(thenoblequran.com\)](http://thenoblequran.com)

[مشروع المصحف الإلكتروني بجامعة الملك سعود \(ksu.edu.sa\)](http://ksu.edu.sa)

I thank everyone helped with the translation in any way, may Allah reward them for that.

**BISMILLAH AL-RAHMAN AL-RAHIM**

(IN THE NAME OF ALLAH, THE ENTIRELY MERCIFUL AND THE ESPECIALLY MERCIFUL)

All Praise is due to Allah, the Lord of the world, and Allah's Blessings and Peace upon His Messenger Mohamed, his Family, his Companions (Sahabah), and all his true followers. This is a brief collection summarizes rulings of fasting, its etiquettes, matters about it, frequently asked questions, and its problematic issues. Ask Allah (the Exalted) to make it a benefit to all.

**INTRODUCTION AND PRELIMINARY**

Indeed, Allah legislated fasting for His servants and made some of it obligatory (Wajib or Fard) and others recommended (Mustahab or Mandoob). Allah clarified in His Book and His Messenger (may Allah extol him and grant him peace) also clarified its virtues and benefits to the fasting men and women in their religion, worldly life, bodies, and afterlife; and the abundant reward which it contains. All of this is demonstrated and thoroughly explained in the Book, the Sunnah, and the explanations of the People of Knowledge. I will mention here some of these texts as a reminder and to draw the attention of the reader [to these virtues and benefits].

## IMPORTANT NOTICE AND REMINDING

We must know, O Muslims (Allah grant you success to every good) that, the greatest duty that we owe it to Allah (the Glorified) is to worship and obey Him alone in what He (the exalted) and His Messenger (may Allah extol him and grant him peace) commanded us and forbade us from ***((Worship Allah and associate nothing with Him))***<sup>4:36</sup>, so, this is the Tawheed of Allah which is singling Him out in worship, and to beware of and faraway from Shirk (polytheism) ***((And they were not commanded except to worship Allah, being sincere to Him in religious devotion, being upright inclined to the truth, and to establish the prayer and to give obligatory charity. And that is the upright, correct religion))***<sup>98:5</sup>.

The Tawheed of Allah is the foundation of every act of worship and obedience. In fact, every act of worship and obedience calls to the Tawheed of Allah and worshipping Him alone without any partners. So, prayer, fasting, obligatory charity, Hajj, Jihad, remembering Allah, supplicating to Him, and all His legislations is invitation to the Tawheed of Allah (the Exalted). On that ground, whosoever makes prayer, fasts, or make Hajj, should face Him by singling Him out in worship and believing that everything is in His hands. He gives good, prevents evil, grants tranquility to the fearful, relieves the distressed, and responds to the one who hopes in Him and invokes Him. He is as His servant thinks of Him in good thoughts and He suffices the one who relies on Him.

How then -O servant of Allah- can others besides Allah be invoked and supplicated? How can it be believed that a weak creature -be it dead or alive- can benefit or cause harm to others?

How can graves be circumambulated in the way the ancient House of Allah is circumambulated?!!

Is this something that a person with sound religion and an upright intellect would condone?!

All of this is Shirk which negates Tawheed. This dangerous and fearful Shirk, Allah said about it and its people: ***((Verily, he who associates others with Allah, Allah has forbidden Paradise for him, and his refuge is Hellfire. And there are no helpers for the wrongdoers))***<sup>5:72</sup> And He (the Exalted) said: ***((And he who associates partners with Allah, it is as though he had fallen from the sky and was snatched by the birds or the wind had thrown him down into a far-off place))***<sup>22:31</sup> And He (the Exalted) said: ***((Verily, Allah does not forgive that partners to be associated with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin))***<sup>4:48</sup>

Therefore, it is upon us, O Muslims, to fulfill Tawheed of Allah and make every legislated act of worship, be it prayer, fasting, or other than that remind us about Tawheed, cultivate us upon it, and draw our attention to our heedlessness and forgetfulness about it. We should advise ourselves and others with that and warn them -with knowledge, wisdom, gentleness, and lofty mannerisms- from all form of Shirk such as invoking and supplicating to other than Allah, circumambulating the graves (constructing and building upon them), undertaking long journeys to visit them, slaughtering for other than Allah, supplications which contain Shirk and newly invented matters in religion, and poetry which establishes Shirk and distances the people from Tawheed.

Let us all be upon the true religion of Islam which is established upon Tawheed. We should stay faraway from division, partisanship, sectarianism, groupings, and conglomerations that oppose Islam -even if it is done in the name of Islam- because they oppose and contradict its rituals, tenets, and methodology.

We should also beware of lost and deviated parties and their falsehood such as Secularism, communism, Ba'athism, or irreligious atheism...etc. ***((And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you, when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus Allah makes clear to you His verses that you may be guided))***<sup>3:103</sup>, ***((Do not be one of those who commit Shirk \* of those who split up their religion and became divided into sects, every sect rejoicing in what it has))***<sup>30:31-32</sup>.

This is an instruction of Allah for you, O Muslims: ***((And indeed, this is My straight path; so, follow it, and do not follow other paths which will separate you away from His path. That is what He instructed you so that you may attain Taqwa (piety))***<sup>6:153</sup>.

Ibn Masood (may Allah be pleased with him) reported: Allah's Messenger drew a line for them and then said, ***"This is Allah's path"*** Thereafter he drew several lines on his right and left and said, ***"These are paths on each of which there is a devil who invites people to follow it"*** And he recited: ***((And indeed, this is My straight path; so, follow it, and do not follow other paths which will separate you away from His path. That is what He instructed you so that you may attain Taqwa))***<sup>6:153</sup>.

Allah's Straight Path is the Book of Allah and the Sunnah of His Messenger (may Allah extol him and grant him peace). They contain every good in the world and the hereafter. And in them is security from trials and safety from misguidance.

We should observe Taqwa of Allah with regard to ourselves and the others and prepare for the meeting of Allah and returning to Him with the pure creed of Islam upon the methodology of the righteous predecessors of the Ummah (Islamic nation). The best and purest deeds to Allah (the Exalted) are the Tawheed of Allah, His perfect legislations, being sincere to Him alone, and being far from the sins and the vain desire. ***((Say, my prayer and my sacrifice and my life and my death are all for Allah the Lord of the world \* He have no partner, and so am I commanded; and I am the first of those to be Muslim))***<sup>6:162-163</sup>, ***((But as for the one who feared standing before his Lord and restrained his soul from the vain desire \* then verily, Paradise will be the abode))***<sup>79:40-41</sup>.

Also, the Messenger (may Allah extol him and grant him peace) said: ***"Whosoever meets Allah associating nothing with Him, shall enter Paradise, but who meets Allah associating anything with Him, shall enter Hellfire"***<sup>2</sup>.

We should always remember Allah's statement -fulfill it and not to be heedless about it-: ***((So whosoever hopes for the meeting with his Lord, then must work righteous deeds and associate none as a partner in the worship of his Lord))***<sup>18:110</sup>.

So, if we learn Tawheed and comprehend it well, so that we worship Allah alone without associating any partner with Him by applying His legislations and rulings the way His Messenger (may Allah extol him and grant him peace) taught us, and we avoid Shirk and newly invented matters in religion, then we would have fulfilled (by Allah's power and strength) the meaning of the statement and belief of the word of Islam, Sincerity, and Honesty - knowing it and implementing it- ***"Laa ilaaha illaallaah"*** (which means: There is no god, but Allah) about which the Prophet (may Allah extol him and grant him peace) said: ***"Allah has forbidden the Fire upon those who said: (Laa ilaaha illaallaah) seeking Allah's pleasure"***<sup>3</sup>, also ***"Whosoever's last word in this world is (Laa ilaaha illaallaah) shall enter the Paradise"***<sup>4</sup>, and also: ***"Whosoever dies knowing (Laa ilaaha illaallaah) shall enter Paradise"***<sup>5</sup>. I ask Allah to end our lives with it<sup>6</sup>.

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<sup>1</sup> Musnad of Imam Ahmed (4142), authenticated by Ahmed Shakir & Albany.

<sup>2</sup> Muslim (152).

<sup>3</sup> Bukhari (425) his phrasing, Muslim (54).

<sup>4</sup> Abu Dawood (3116), authenticated by Albany.

<sup>5</sup> Muslim (26)

<sup>6</sup> See also: quoted article titled (Five Great Rights...) posted in the website "Banner of Salaf in Sudan."

## MAKING FASTING MANDATORY:

Allah (the Exalted) said: ***((O you who have believed, the fasting is prescribed for you, just as prescribed for those before you, so that you may attain Taqwa \*Limited number of days))***<sup>2:183-184</sup> and this is in demonstrating the obligation of fasting the blessed month of Ramadan, and hence Allah (the Exalted) said after that: ***((The month of Ramadan is the month when Quran was sent down as a guidance for mankind with clear proofs of the guidance and the criterion [by which to distinguish right from wrong]. Whoever of you witnesses the month shall fast it; but whoever is ill or on a journey, then same number of other days. Allah intends for you ease and does not intend for you difficulty. You must complete the period, and then you should glorify Him for having guided you, so that you may get grateful))***<sup>2:185</sup>. Allah made it obligatory in the second year of the Prophetic Migration, and the Messenger (may Allah extol him and grant him peace) fasted 9 Ramadan's and fasted along with him his companions (may Allah be pleased with them) and then became compulsory ruling upon all accountable Muslims until Allah inherits the earth and whosoever is in it (except those whom Allah has excused and not required to fast as it will be shown later, Allah willing).

## VIRTUES OF FASTING:

There are certain texts demonstrate the virtues of fasting the month of Ramadan specifically, and other texts demonstrate the virtues and rewards of the fasting in general (the compulsory and supererogatory). Some of them are:

Allah (the Exalted) said: ***((O you who have believed, fasting is prescribed for you, just as prescribed for those before you so that you may attain Taqwa))***<sup>2:183</sup>, Allah demonstrated that He obligated fasting upon the believers so that they achieve the Taqwa of Allah (the Exalted) which is the path to all good and comes with nothing but all good, and is the best provision to afterlife ***((Seek provision, indeed the best provision is Taqwa))***<sup>2:197</sup>, ***((And whoever observes Taqwa of Allah, He will make for him a way out))***<sup>65:2</sup>, ***((Verily, for those who achieve Taqwa of Allah, is attainment))***<sup>78:31</sup>, so fasting is the path to every good ***((but to fast is better for you, if you only knew))***<sup>2:184</sup>.

The Messenger (may Allah extol him and grant him peace) said: ***"Whosoever fasts Ramadan out of faith and in the hope of Allah's reward, his previous sins are forgiven"***<sup>1</sup>

The Messenger (may Allah extol him and grant him peace) said: ***"When Ramadan enters, the gates of Paradise are opened, and gates of Hell are closed, and the devils are chained"***<sup>2</sup>.

And as far as the virtue of fasting in general: Allah (the Exalted) in Hadith Qudsy said: ***"Every deed of Adam's son is for him, except fasting, is for Me and I reward for it. The smell of mouth of the fasting person is more delectable in the sight of Allah than the scent of musk"***<sup>3</sup>.

The Messenger (may Allah extol him and grant him peace) said: ***"Whosoever fast one day for the sake of Allah, Allah will keep his face away from the Fire seventy years"***<sup>4</sup>.

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<sup>1</sup> Bukhari (38), Muslim (760)

<sup>2</sup> Bukhari (3277), Muslim (1097)

<sup>3</sup> Bukhari (5927), Muslim (1151)

<sup>4</sup> Bukhari (2840), (1153)

## CATEGORIES OF PEOPLE REGARDING FASTING:

Fasting is obligatory for male and female able-bodied Muslims who have reached puberty and not ill nor on a journey; Allah (the Exalted) said: ***((but whoever is ill or on a journey, then same number of other days. Allah intends for you ease and does not intend for you difficulty))***<sup>2:185</sup>

- There is no problem and rather good to teach and train the children who have reached the discernment age to fast the whole month of Ramadan, part of the month, or partial days, so that they become accustomed to it, and be able to fast when they reach puberty.
- A woman is forbidden from fasting during the state of menstruation or lochia (after childbirth, stillbirth or fully formed miscarried fetus) until she purifies.
- The pregnant or breastfeeding woman has the permission to skip fasting but must feed a poor person for each day missed without need to make it up. This is what the evidences have shown and outweighed by a group of scholars, Allah (the Exalted) said: ***((For those who are able to fast, a ransom of feeding a poor person))***<sup>2:184</sup>, Ibn Abbas (may Allah be pleased with them) said: “The elderly person, though is able to fast, has the choice to skip fasting but must feed a poor person for each day missed without need to make it up. After that, it was abrogated by the following verse ***((Whoever of you witnesses the month shall fast it))***<sup>2:185</sup> but left confirmed for the elderly person who is not able to fast, and the pregnant or breastfeeding woman who fears for herself or her baby, to skip fasting but must feed a poor person for each day missed of Ramadan”<sup>1</sup>.

And the Prophet (may Allah extol him and grant him peace) said: ***“Allah (the Exalted) relieved the traveler of the fast and half the prayer, and the woman who is pregnant or breastfeeding of the fast”***<sup>2</sup>.

Pregnancy and breastfeeding are not illnesses (rather, they are favors and gifts from the Lord) to impose on the pregnant and breastfeeding women to make up the missed fasts (or both to make up the missed fasts and feed a poor person for each day missed) by analogy with the ill person; the text has ruled against that in the aforementioned Hadith: ***“...and the pregnant or breastfeeding woman of the fast”***. So, there is no proof obligates them to make up the missed fasts (or both to make up the missed fasts and feed a poor person for each day missed).<sup>3</sup>

- Fasting is not required for the elderly and those with long-term illness, but rather should skip fasting and feed a poor person for each day missed.

In summary, the following are not required to fast:

Those who are eligible for feeding a poor person for each day missed of Ramadan: The elderly, the one who is chronically illness and cannot make up the missed fasts, the pregnant woman, and the breastfeeding woman. The food must be paid in kind and is not allowed to be paid in form of cash or money.

Those who are required to make up their missed fast: The one with short-term illness, the one on a journey, and the women during the state of menstruation or lochia who is forbidden from fasting in the first place.

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<sup>1</sup> Ibn Al-Jarood in Al-Muntaqa (381) and others, Albany in Irwaa Al-Ghalil (4/18) based on Bukhari & Muslim criteria

<sup>2</sup> Abu Dawood (2408), Al-Tirmizi (715), others, authenticated by Albany

<sup>3</sup> See article posted in the website “The banner of Salaf in Sudan” (Rayat Al-Salaf bi Al-Sudan) <http://rsalafs.com> (Important Notes in the Fasting of Pregnant and Breast-Feeder).

## WAYS OF DETERMINING THE BEGINNING OF RAMADAN:

The Beginning of Ramadan to be determined by sighting the crescent of Ramadan by at least one sighter. The Prophet (may Allah extol him and grant him peace) said: ***“fast upon sighting it, and break the fast upon sighting it, but if it is obscured, then complete Shaaban as thirty days”***<sup>1</sup>, i.e., start fasting the month of Ramadan upon sighting the crescent of Ramadan, and end fasting the month Ramadan for upon sighting the crescent of Shawal which signifies the end of Ramadan and the beginning of Eid-Al-Fitr (Festival of breaking fasting). If it is not possible for the Ramadan crescent to be sighted with the naked eye, then fasting begin after completing Shaaban as 30 days.

- Every country has its own sighting of Ramadan crescent, but if the Islamic countries agree and unify on one sighting which is the best, it will be a sighting for the entire Islamic nation; otherwise, each country would follow its own sighting and it is not permissible to differ from its society and follow a sighting of other land even if it is Mecca or Madinah, Allah guards them and all of the Islamic countries.
- It is not required for the sighting of Ramadan crescent to be sighted by every individual Muslim as some Muslims may think which is a tremendous mistake and great violation to Islamic religion. It has been authenticated that Ibn Omer (may Allah be pleased with them) reported: ***“People gathered for visual observation of the crescent, I told the Messenger that I saw it, upon which he fasted and commanded the others to fast”***<sup>2</sup>, which means that despite the Messenger (may Allah extol him and grant him peace) did not see it himself, he fasted and Muslims as well. How can someone with upright intellect would go against his rule?!!

If beginning of Ramadan is determined -based on sighting the moon or completing Shaaban as 30 days- people shall fast by Allah’s aid.

## DEFINITION OF FASTING:

Fasting is the abstain from food, drink, and the sexual intercourse, starting from the true dawn of the fasting day till the sunset of that day, Allah (the Exalted) said: ***((And eat and drink until the white thread of dawn becomes distinct to you from the black thread then complete the fast until the nightfall))***<sup>2:187</sup>. The white thread: is the whiteness of the dawn and its appearance and its lightness, The black thread is the darkness of the night. The phrase ***((then complete the fast until the nightfall))*** means to fast the daytime until the sunset and beginning of the night, at that time, eat and drink according to what the Messenger (may Allah extol him and grant him peace) said: ***“If the night approaches from this side, and the day retreats from that side, and the sun sets, then it is Iftar (break-fast) time”***<sup>3</sup>

### • NOTE:

The day and morning in Islam start from the true dawn (even if there is some remaining darkness of night) and ends upon the sunset (even if there is some remaining light of the sun). The night starts upon the sunset (even if there is some remaining light of the sun) and ends upon the rise of the true dawn (even if the sun is hidden and did not rise). Unlike the non-Muslims who consider the morning after 12:00 at night (which they called it morning!) and the darkness and blackness of the night still there!! How can the night be morning?!

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<sup>1</sup> Bukhari (1909) his phrasing, Muslim (1081)

<sup>2</sup> Abu Dawood (2342), authenticated by Albani

<sup>3</sup> Bukhari (1954) his phrasing, Muslim (1101)

## DESCRIPTION OF THE FASTING DAY INCLUDING ITS REGULATIONS AND ETIQUETTES:

Whosoever is obligated to fast must make intention to fast the whole month of Ramadan for the sake of Allah out of faith and in the hope of its reward, and then must make a separate intention for each day at any point during the night before, night by night throughout Ramadan- according what the Messenger (may Allah extol him and grant him peace) said: ***“Whoever did not make intention of fasting before the break of the dawn, there is no fast for him”<sup>1</sup>***.

**Intention:** is the state of the heart planning to do a legitimate deed with determination between him and Allah (the Exalted), so it is an act of the heart, and should not be by using the tongue or by utterance because it is from the heresies and innovations in Islamic religion.

- It is strongly recommended that to have Sahoor (pre-dawn meal) of whatever available of dates, food, or water, as came in Sunnah: ***“Distinguish between our fasting and the fasting of the People of the Book, is having Sahoor”<sup>2</sup>***; and ***“Have Sahoor, for in Sahoor there is blessing”<sup>3</sup>***.

The Sahoor to be near the end of the night till the beginning of the true dawn or when you hear the second call to dawn prayer. If you hear it during your Sahoor, continue eating and drinking as instructed by the Messenger (may Allah extol him and grant him peace): ***“If one of you hear the call while the vessel is on his hand, let him not put it down until he fulfills his need”<sup>4</sup>***.

Then start fasting from the true dawn and remain fasting until the sunset.

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<sup>1</sup> Abu Dawood (2454), Al-Tirmizi (730), authenticated by Albany.

<sup>2</sup> Muslim (1097).

<sup>3</sup> Bukhari (1923), Muslim (1095).

<sup>4</sup> Abu Dawood (2350), authenticated by Albany



## NULLIFIERS OF FASTING:

The one who is fasting should avoid any thing would nullify his fast. The nullifiers are:

1. Eating or drinking intentionally.
  2. Sexual intercourse.
  3. Deliberate vomiting.
  4. During menstrual discharge.
  5. Taking therapeutical nutrition (e.g., Glucose, Salts, Vitamins...etc.) thru the blood or any other way.
- The fasting one who eats or drinks out of forgetfulness, shall complete his fast and no need to make it up, because forgetfulness is a legitimate excuse as the Messenger (may Allah extol him and grant him peace) said: ***“Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for it was Allah who fed him and gave him drink”<sup>1</sup>.***
  - If needed as remedy in daytime of Ramadan, cupping does not break the fast unless it causes weakness and hence inability to fast. It was reported that the Prophet (may Allah extol him and grant him peace) undergone cupping during his fast<sup>2</sup>.
  - The one who vomits involuntarily and against his will should complete his fast unless it causes him weakness and hence inability to fast, but the one who vomits intentionally his fast is invalid and must make it up after Ramadan. The Messenger (may Allah extol him and grant him peace) said: ***“If someone cannot help vomiting during his fast, no need for him to make up his fast; but if he makes himself vomit, he has to make up his fast”<sup>3</sup>.***
  - The ill one who chooses to fast and then during his fast he receives non-nutritional medications through his blood (such as anti-biotics), uses Asthma inhalers, inhales oxygen, or takes eye drops (even if he finds its taste in his throat); all these do not break his fast (Allah willing) because they are merely medical not nutritional. Also, who donates his blood, does not break his fast unless causes him weakness and hence inability to fast for which he should break his fast and make it up after Ramadan.
  - A woman shall not fast if her menstruation starts before the true dawn, but if her menstruation starts during her fast before the Iftar time, she shall break her fast. If she purifies before the true dawn, she shall fast. She is required to make up the missed day of Ramadan.

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<sup>1</sup> Bukhari (1933), Muslim (1155) his phrasing.

<sup>2</sup> Bukhari (1938).

<sup>3</sup> Abu Dawood (2380), Al-Tirmizi (720) his phrasing.

## **MATTERS DO NOT AFFECT FASTING:**

1. Use of eye drops.
2. Use of perfumes and incenses.
3. Wearing Kohl.
4. Cleaning Tooth using Miswak (a teeth-cleaning twig made from *Salvadora persica* tree know as Arak in Arabic), and the debris come off the stick to be expelled from the mouth. Also, toothbrushing with toothpaste does not break the fast, and the paste to be expelled from the mouth.
5. Using water outside the body in hot weather to cool it down or damp it out.
6. Use of scented soaps.
7. Swallowing the spit, Salvia, and sputum or mucus if they never come out of the mouth. But spitting and expelling the saliva from the mouth all day not only has no proof but also it is an extravagance, besides the fact that is a torment and causes weakness.
8. The one who has been in the state of major ritual impurity (Janabah) until the break of the dawn, should fast and his fast is still valid. He needs to make Ghusl (major ablution) to perform prayer, not to validate his fast.
9. The one who forgets to make intention for fasting during the night or falls asleep and wakes up after the break of dawn or during the daytime, his fast is still valid because forgetfulness is a legitimate excuse, and he should make the intention whenever he remembers or wakes up.

## SOME FASTING ETIQUETTES:

The fasting person should observe Taqwa of Allah in the daytime and refrain from all acts of disobedience openly and secretly and maintains his congregational prayers at Masjids (mosques) except for a legitimate excuse for which he can pray at home as in the current case of the pandemic (may Allah lift it up from us).

- He should be characterized by the best manners and attitudes, and maintains patience, tranquility, and dignity, and restrains from quarrels, yelling, and obscene languages. the Messenger (may Allah extol him and grant him peace) said: ***“If it is a fasting day for one of you, he should not speak obscene language, and should not yell; and if someone insults him or fights him, he should say: I am a man who is fasting”***<sup>1</sup>.  
And be beware of what the Messenger (may Allah extol him and grant him peace) cautioned: ***“May someone fasts, and his gain from his fast is nothing but merely hunger and thirst; and may someone perform Night Prayer, and his gain from that is nothing but merely stay up late”***<sup>2</sup>.
- He should stay faraway from sinful activities and forbidden lusts in Ramadan and other than Ramadan; and stay far from the licit sexual intercourse with wife during his fast, Allah (the Exalted) said in the Hadith Qudsy: ***“The fasting is for Me, and I reward for it, he puts away his lusts, his food, and his drink for My sake”***<sup>3</sup>.
- It is recommended to keep remembering Allah and supplicating to Him, reciting Quran, and learn the beneficial knowledges from trustworthy people of knowledge and should avoid heresies and innovations. The Messenger (may Allah extol him and grant him peace) said: ***“Three supplications will not be rejected: supplication of a father, supplication of a fasting person, supplication of a traveller”***<sup>4</sup>.  
So, the one during his fast would supplicate to Allah to get the virtue of his supplication and the response of his Lord.
- **NOTICE:** Touching or reading a copy of Quran, reciting Quran by-heart, or remembering Allah does not require ritual purity {e.g., being free from the state of menstruation or lochia, Ghusl (major ablution from sexual intercourse, ejaculation, menstruation, lochia...etc.); Wudu (minor ablution from urination, defecation, flatulence, deep sleep...etc.); or Tayammum (waterless ablution in case of water unavailability)}, so, it is permissible to touch or read a copy of Quran, recite Quran by-heart, or remember Allah, during the state of menstruation, lochia, minor impurity, and major impurity, since there is no evidence forbids that or stipulates ritual purity for that. In fact, the Messenger (may Allah extol him and grant him peace) used to remember Allah at all his states<sup>5</sup>.
- He should increase the reciting of Quran and is recommended to complete the reciting of the whole Quran with reflection and understanding, Allah (the Exalted) said: ***((So they do not ponder carefully over the Quran or are there locks on hearts!))***<sup>47:24</sup>.  
And in the Hadith in which Abdallah ibn Amr (may Allah be pleased with them) reported that the Messenger (may Allah extol him and grant him peace) said to him: ***“Recite Quran in one month”***.  
Abdallah said: “I said: I have strength to do more”. The Prophet said: ***“Then Recite it in twenty nights”***.  
Abdallah said: “I said: I have strength to do more”. The Prophet said: ***“Then recite it in seven nights, and do not do more than that”***<sup>6</sup>.

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<sup>1</sup> Bukhari (1904) his phrasing, Muslim (1151).

<sup>2</sup> Ibn Maja (1690), Ahmed (8856) his phrasing, authenticated by Albany.

<sup>3</sup> Bukhari (7492) his phrasing, Muslim (1151).

<sup>4</sup> Al-Baihaqi (6392), Albany in Al-Silsila A-Sahiha (1797)

<sup>5</sup> See “Tamam Almina fi Altaliq Ala Fiqh Al-Sunnah” for Albany (page 107, page 116)

<sup>6</sup> Bukhari (5054), Muslim (1159) his phrasing

Also, he reported that the Messenger (may Allah extol him and grant him peace) said to him: ***“Does not understand Quran who recite it in less than three [days]”***<sup>1</sup>.

Al-Hassan Al-Basri said ***“O, Adam’s son, how your heart will soften?! If your primary concern is to reach the end of the surah (chapter)”***<sup>2</sup>.

- Reciting Quran with Tajwid (enhanced reading) is nice but is not necessary. It should be recited with clear voice and not to apply melody and prolongation in a such way that changes the proper way of reciting Quran.<sup>3</sup>
- The one who is fasting should be careful not to waste his time in sinful activities and what are forbidden such as listening to music and its songs.

The Messenger (may Allah extol him and grant him peace) said: ***“Tow cursed voices: voice of music at the time of joy, and voice of wailing at the time of calamity”***<sup>4</sup>.

Also, the Messenger (may Allah extol him and grant him peace) said: ***“There will be among my Ummah (Islamic nation) people who will regard as lawful the illicit sexual intercourse, the silk, the intoxicants and the musical instruments”***<sup>5</sup>.

Also, the Messenger (may Allah extol him and grant him peace) said: ***“In this Ummah, some of people will be swallowed by the earth, some of people will be metamorphosed, and some of people will be thrown at with stones”*** one of the Muslims said: O Allah’s Messenger when that will be? [the Messenger] said: ***“If the songstresses and musical instruments appeared, and alcohol drank”***<sup>6</sup>.

- Also, watching what is broadcasted in TV, which is considered Fitnah such as movies, series, what they call it Ramadan Riddles, and music therewith its songs. In addition, playing Cards game, and dice-based games such as Backgammon, Lido, and Domino about which the Messenger (may Allah extol him and grant him peace) said: ***“whosoever plays any dice-based game is like who dipped his hand into the flesh and blood of a pig”***<sup>7</sup>. All these are forbidden in Ramadan and other than Ramadan weather daytime or nighttime.
- Also, should avoid lying, slandering, backbiting, cheating, and deceiving; and always seeks what is Halal (licit) of all his actions, selling, and buying; and should repents and seeks forgiveness from Allah of all his sins, the past ones and recent ones, because one of the purposes of legislating Ramadan is to cultivate us upon Taqwa: ***((O you who have believed, fasting is prescribed for you, just as prescribed for those before you, so that you may attain Taqwa))***<sup>2:183</sup>. Taqwa of Allah is to do what we have been commanded and refrain from what we have been forbidden by our religion, if we maintain Taqwa of Allah during Ramadan, we will do so during our life and we will be cultivated upon that, because we are created to worship Allah, fulfill His Tawheed, obey Him, and to be far from disobeying Him. Upon achieving all that, we will have all the goodness in this life and afterlife, ***((And whoever observes Taqwa of Allah, He will make for him a way out, and provide him from where he does not expect))***<sup>65:2-3</sup>, ***((For those who achieve Taqwa, is attainment \* Gardens and grapevines \* And a full-breasted [maidens] of equal age \* And a full cup \* They will never hear vain speech therein nor any lying \* Reword from your Lord and sufficient giving))***<sup>78:31-36</sup>, ***((That is Paradise that We give as inheritance to whom among our servants who achieves Taqwa))***<sup>19:63</sup>, ***((But as for the one who feared standing before his Lord and restrained his soul from the vain desire \* then verily, Paradise will be the abode))***<sup>79:40-41</sup>.

<sup>1</sup> Abu Dawood (1390), authenticated by Albany.

<sup>2</sup> “Mukhtasar Qyam Al-Lail” for Al-Maqreezy (page 148).

<sup>3</sup> See Collection of ibn Taymia Fatwah (16/50), “Ighathat Allahfan” for ibn Al-Qayyum (1/160)

<sup>4</sup> “Al-Diaa fi Al-Mukhtara” (2200) and said “Isnad Hassun”, Albany in “Al-Silsila Al-Sahihah” (427) and said “Isnad Hassun”

<sup>5</sup> Bukhari (5590)

<sup>6</sup> Al-Tirmizi (2212), authenticated by Albany in “Tahreem Aalat Al-Tarab” (page 67)

<sup>7</sup> Muslim (2260)

- the fasting Muslim should maintain his obedience of Allah during daytime. So, if the sun is set and the call to the sunset prayer started, then it is time to have Iftar with whatever available according to what the Messenger (may Allah extol and grant him peace) said: ***“When the night approaches from this side, and the day retreats from that side, and the sun sets, then it is Iftar time”***<sup>1</sup>. And the Messenger (may Allah extol and grant him peace) used to break his fast with few fresh dates just before the prayer, if not available then with dried date, if not available then had few sips of water<sup>2</sup>; and this is the best and healthiest to the body of the fasting one. There is no problem for drinking water, warm beverages and light meal and have Iftar as early as possible and have Sahoor as late as possible. He should hasten his Iftar such that not to miss the congregational sunset prayer in the Masjid, and there is no problem if he comes back after the prayer to continue his Iftar, the Messenger (may Allah extol him and grant him peace) said: ***“We are -the assembly of the Prophets- have been ordered to hasten our Iftar, delay our Sahoor, and put our rights on top of our lefts in the prayer”***<sup>3</sup>, and also said : ***“My Ummah remains fine -or said in nature (Fitra)- as long as they do not delay Sunset Prayer until the stars appears clearly”***<sup>4</sup>.
- It is imperative that we perform the congregational sunset prayer in the Masjid unless for a legitimate excuse but closing the Masjids specially in Ramadan at Iftar time and hence preventing congregational sunset prayer in the Masjid just for the sake of the group Iftar near the houses, not only has no proof but also it is a religiously dangerous matter that worth to be warned from. If we rather adhere to Sunnah, we will be safe and remain upon great goodness, that is we hasten the Iftar with light meal, then go and perform the congregational sunset prayer in the Masjid then come back to continue the Iftar.<sup>5</sup>
- He should not forget Tasmiyyah (or Basmala) before starting the Iftar saying ***“Bismillah”*** (In the name of Allah) and not to add the phrase ***“Al-Rahman Al- Rahim”*** (the Entirely Merciful and the Especially Merciful) because it is not from Sunnah. If somebody forgets Basmala and remember during the meal, he can say ***“Bismillah fi awalahu wa akhirahu (In the name of Allah, at the beginning and at the end)”***<sup>6</sup> as reported in the Hadith. And is recommended to say the supplication: ***“zahab al-zamaa, wa ibtallat al-iroog, wa thabat al-ajr in shaa Allah (Thirsty is gone, the veins are moistened, reward is granted if Allah wills)”***<sup>7</sup>. The supplication: ***“allahuma, laka sumt wa ala rizgik aftart (O Allah, for the sake of You I fasted and with Your sustenance I broke my fast)”***<sup>8</sup> was reported in weak Hadith. Limiting the supplication to be at Iftar time, is not correct, but rather the entire daytime of Ramadan is a time during which the supplication is likely to be answered (Allah willing), as stated in the aforementioned Hadith: ***“Three supplications will not be rejected: supplication of a father, supplication of a fasting person, supplication of a traveller”***<sup>9</sup>.

<sup>1</sup> Bukhari (1954) his phrasing, Muslim (1101).

<sup>2</sup> Abu Dawood (2356), Al-Tirmizi (696), authenticated by Albany.

<sup>3</sup> Al-Tabarani in “Al-Mujam Al-Awsat” (1884), authenticated by Albany in “Sifat Al-Salat” (page 1/250).

<sup>4</sup> Abu Dawood (418), authenticated by Albany.

<sup>5</sup> See a answer titled (Al-Tafseel fi Hukum Al-Iftar Al-Jamaii) posted in “<http://rsalafs.com>”.

<sup>6</sup> Al-Tirmizi (1858) said “Hassun Sahih”, authenticated by Albany.

<sup>7</sup> Abu Dawood (2357), authenticated by Albany.

<sup>8</sup> See “Irwa Al-Ghalil” for Albany (4/36), Hadith (919).

<sup>9</sup> Al-Baihaqi in “Al-Sunan Al-Kubra” (6392), authenticated by Albany in “Al-Silsila Al-Sahiha” (1797).

- It is recommended for the fasting one and the one who is not fasting for a legitimate excuse to perform Tarawih Prayer (Night Prayer) in the Masjid, as the Messenger (may Allah extol him and grant him peace) said: ***“Who stood with Imam (prayer leader) until the Imam leaves, counted for him Night Prayer”***<sup>1</sup>.

Tarawih prayer is eleven Rakat (plural of Rak’ah = single unit of Islamic prayer), A’isha (may Allah be pleased with her) reported: ***“The Messenger (may Allah extol him and grant him peace) never exceeded in Ramadan nor other than Ramadan eleven Rakat”***<sup>2</sup>.

There is no problem and even it is from Sunnah to pray less than eleven Rakat<sup>3</sup> as the Messenger (may Allah extol him and grant him peace) said: ***“The Witr (odd number) is true, who wishes can do seven, who wishes can do five, who wishes can do three, and who wishes can do one”***<sup>4</sup>, and this is in Ramadan and other than Ramadan, which is contrary to what some people do, that they exceed the eleven Rakat in the last ten days of Ramadan and call it Tahajjud<sup>5</sup>. The text clarified that the Messenger never exceeded in Ramadan eleven Rakat. Moreover, the fasting one should strive at night in obedience of Allah, supplication to Him, recitation of Quran, and to do whatever draws him nearer to Allah (the Exalted).

- He should strive more in the last ten nights of Ramadan seeking the Laylat-Al-Qadr (Night of Decree). Allah (the Exalted) said: ***((We sent it down during Laylat-Al-Qadr \* And what will make you know what the Laylat-Al-Qadr is \* Laylat-Al-Qadr is better than thousand months \* The angels and the spirit descend therein by permission of their Lord for every matter \* Peace it is, until the break of dawn))***<sup>97:1-5</sup>. The Messenger (may Allah extol him and grant him peace) said: ***“Whoever performs the Night Prayer in the Laylat-Al-Qadr out of faith and in the hope of reward, all his previous sins will be forgiven”***<sup>6</sup>. Also said: ***“In it, is a night better than a thousand months, who is deprived of its goodness, he is really deprived”***<sup>7</sup>. Also said: ***“Seek it in the odd nights of the last ten days of Ramadan”***<sup>8</sup>.
- The Laylat-Al-Qadr as the fasting Muslim enlivens it with performing Night Prayer, should also enliven it with recitation of Quran, remembrance of Allah, supplication to Him, learning or teaching beneficial knowledge, contemplating upon the signs in the creatures of Allah, and so on. Like for the one who fasts, these are ways to draw near to Allah for the one who does not fast for a legitimate excuse, since there are not limited to those who fast only.
- He should say in these nights the supplication that came in Sunna. Aisha (may Allah be pleased with her) reported: I said: O the Messenger of Allah, if I realized which one is the Laylat-Al-Qadr, what I say in that night? Said: ***“say: Allahuma innaka aafuwun tuhib alaafu faafu annee (O Allah You are most forgiving and love forgiveness so forgive me)”***<sup>9</sup>. And should get engaged with various acts of worship, put more efforts, to be perseverant, and aspire to good deeds.
- And for I’tikaf (ritual seclusion) in the last ten days of Ramadan is limited to the three holiest Masjids (the sacred, the Prophet’s, and Al-Aqsa), not all the Masjids in the world<sup>10</sup> according to what the Messenger (may Allah extol him and grant him peace) said: ***“No I’tikaf except in the three Masjids”***<sup>11</sup>.

<sup>1</sup> Abu Dawood (1375), Al-Tirmizi (806), authenticated by Albany.

<sup>2</sup> Bukhari (1147), Muslim (738).

<sup>3</sup> See “Qyam Ramadan ...” by Albany explain that 11 Rakat follows sunnah.

<sup>4</sup> Abu Dawood (1422), Al-Nassaii (1710) his phrasing, authenticated by Albany.

<sup>5</sup> See “Salat Al-Trawih” by Albany & “Min Al-Bida wa Al-Mukhalfat ...” by NIZAR Hashim Al-Abbas in “<http://rsalafs.com>”.

<sup>6</sup> Bukhari (1901), Muslim (760).

<sup>7</sup> Al-Nassaii (2106), authenticated by Albany.

<sup>8</sup> Bukhari (2016), Muslim (1167).

<sup>9</sup> Al-Tirmizi (3513) and said “Hassun Sahih”, authenticated by Albany.

<sup>10</sup> See “Qyam Ramadan ...” by Albany

<sup>11</sup> Al-Baihaqi in “Al-Sunan Al-Kubra” (8574), authenticated by Albany in “Al-Silsila Al-Sahiha” (2786).

- The Muslim should exert from what Allah favored him with abundant sustenance and wealth, on other Muslims and those who are poor or in needy, during Ramadan especially the last ten days in imitation of the Prophet (may Allah extol him and grant him peace) as Ibn Abbas (may Allah please with them) reported: ***“The Messenger (may Allah extol him and grant him peace) was most generous amongst the people, and was more so in Ramadan when he would meet Gabriel, and Gabriel used to come to him every night of Ramadan to teach him Quran, the Messenger (may Allah extol him and grant him peace) was the more generous than the sent wind”***<sup>1</sup>. Also, in the Hadith in which Zaid Ibn Khalid Aljuhany (may Allah be pleased with him) reported that the Prophet (may Allah extol him and grant him peace) said: ***“Whoever provides a fasting person something to break the fast with, will earn the same reward as him without diminishing in any way the reward of the fasting person”***<sup>2</sup>,

#### NOTICE AND REMINDING:

Allah mandated for Muslims at the end of Ramadan to pay the Zakat Al-Fitr (charity of Breaking the fast of Ramadan) as long as they have means to do so; as in authenticated Hadith, Ibn Omer (may Allah be pleased with them) reported: ***“Allah’s Messenger (may Allah extol him and grant him peace) mandated Zakat Al-Fitr payable by Sa’ of dried dates or Sa’ of barely, for every Muslim whether slave or free, male or female, minor or adult. And he ordered to be paid before people go out for the Eid prayer”***<sup>3</sup>.

Sa’ = four double handfuls

Clarifying the significance of Zakat Al-Fitr, Ibn Abbas (may Allah be pleased with them) reported: ***“Allah’s Messenger (may Allah extol him and grant him peace) mandated Zakat Al-Fitr to purify those who fast from any obscene or indecent speech and to help feeding the poor people”***<sup>4</sup>.

Zakat Al-Fitr must be paid in a form of staple food (one Sa’ of staple diet of the local community of the payer) as ordered us the Prophet (may Allah extol him and grant him peace). It must be paid in kind, and it is not allowed to be paid in form of cash or money; otherwise, will not count as Zakat Al-Fitr. It should be paid before the Eid prayer and is permissible to be paid within two days before the Eid.<sup>5</sup>

- It is recommended for Muslims after Fasting Ramadan and after Eid Al-Fitr to fast six days from the month Shawal in the hope of the reward; the Messenger (may Allah extol him and grant him peace) said: ***“Whoever fasts Ramadan and then follows it with six days of Shawal, is equivalent to as if he fasted the lifetime”***<sup>6</sup>. Based on this text, whoever is required to make up missed days of Ramadan, must do that first before fasting the six days of Shawal. He should avoid any voluntary fasting on Saturday because is prohibited according to what the Messenger (may Allah extol him and grant him peace) said: ***Do not fast Saturday unless is obligatory, and whoever cannot find anything except a bark of grape or a stick from a tree, let him chew it”***<sup>7</sup>.

We ask Allah (the Exalted) for us and for our Muslims brothers the guidance, success, and sincerity in our words and actions and make us follow the Prophet (may Allah extol him and grant him peace) truthfully and truly. Allah is all-custodian and all-capable of that.

<sup>1</sup> Bukhari (6), Muslim (2308).

<sup>2</sup> Al-Tirmizi (807) and said: “Hassun Sahih”, authenticated by Albany.

<sup>3</sup> Bukhari (1503) his phrasing, Muslim (986)

<sup>4</sup> Abu Dawood (1609), promoted to “Hassun” by Albany.

<sup>5</sup> See “Tanbih Ahl Al-Islam Ala ma fi Zakat Alfitr min Ahkam...” written by: NIZAR Hashim Al-Abbas in “<http://rsalafs.com>”

<sup>6</sup> Muslim (1164).

<sup>7</sup> Abu Dawood (2421), Al-Tirmizi (744), authenticated by Albany.